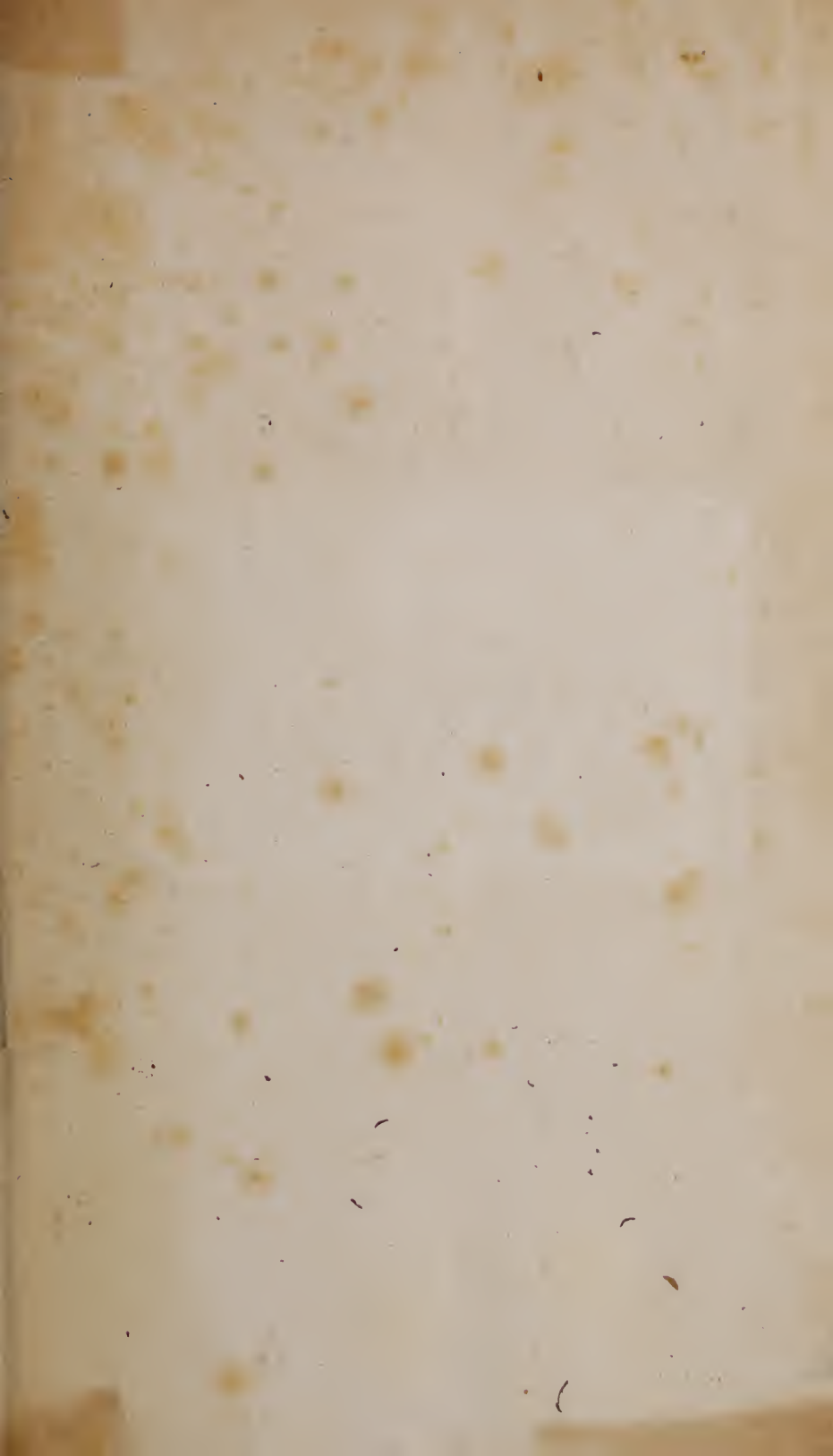




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BAPTIST MISSIONARY MAGAZINE.

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American Baptist Board of Foreign Missions.

Assam.

EXTRACTS FROM THE JOURNAL OF MR.
BROWN.*Auniati gosain—Translation of Acts,
idiomatic difficulties.*

May 1, 1842. Lord's-day. Went out with br. Barker to converse with the people. Called on the Auniati gosain, the chief religious teacher in these parts, who has lately arrived with a large retinue at Sibsagor. His residence is on the Majuli, or great island in the Brahmaputra. His attendants endeavored to prevent our going to his house, saying they would go first and inquire whether we could be admitted to see him. We, however, proceeded to the door, and then sent in a message requesting an interview with the gosain, but he excused himself on the plea that he was busy with his disciples, that he had no chairs to seat us in, &c., &c. We then offered to stand, or sit on the ground, but as he made further excuses and seemed altogether averse to seeing us, we gave it up and came away without an interview. His reluctance to admitting us, probably, arose from a fear that we should engage in some discussion with him, which might have a tendency to unsettle the faith of those who were around him. He must have added large sums to his treasury since he has been here, as he collects a fee from all who acknowledge him as their spiritual guide. He is said to be avaricious. Whenever he moves, it is in great state, with drums and trumpets sounding, and a numerous retinue attending him. About two-thirds of the people in this region recognize his authority; the rest are mostly under the Dokhin-

pat. The influence of the gosains over their followers is almost unbounded, and it is considered the height of impiety to disobey their commands.

9. All the scholars belonging to Mrs. Brown's school being absent to-day, we took some pains to ascertain the cause, and find that it is, probably, through the influence of the gosain, as he is known to have called some of the principal scholars to him on Saturday.

15. Lord's-day. Went into the native nam-ghor, or zayat, recently erected in the bazaar, and found a company who appeared interested in listening to the word. At length I was interrupted by a brahman who had previously begged money of me, and who now came to revile me because I had not given him any; he said if I were a good man I should give money to support the brahmans. This argument had its weight with the people, for it is an axiom with them, that to do a good deed to a *brahman* or a *cow*, is the height of virtue. I told him that if he was poor, and unable to work, I would help him, but that my religion did not require me to give to the robust and indolent, for it was written in our scriptures, that if any man would not work, neither should he eat.

18. Am now engaged in the revision of Acts. Have spent the last two days upon two verses, the 25th and 26th of chapter 17th, which, from their peculiar structure, I have found it almost impossible to express in Assamese. I have, at length, however, been able to convey the idea in a manner which appears to me satisfactory. No one, unaccustomed to labors of this kind, can form any idea of the difficulty of translating complex sentences of a peculiar construction, especially where, as in Assamese, the order of arrangement is

almost exactly the reverse of what we find in the original.

Society for Promoting Christian Knowledge—Puseyism in India.

Yesterday attended a book auction, where I had an opportunity of purchasing thirteen volumes of tracts, published by the "Society for Promoting Christian Knowledge." This work, which was printed some twenty years ago, inculcates high-church principles, and is chiefly devoted to treatises on morality, on the church, its liturgy, its creed, its catechism, and prayers; sermons on confirmation; addresses to godfathers and godmothers; discourses on baptismal regeneration; cautions against methodism, calvinism, deism, popery, enthusiasm, and the "dangerous errors of the anabaptists;" the descendants of "a sect of mean and turbulent enthusiasts, whose doctrines were blasphemy, and their lives a continued series of the most flagitious crimes." One of the tracts is entitled, "A special and instantaneous conversion not necessary for Christians." The journals of Whitefield and Wesley are pronounced *disgusting*,—books filled with "more profane and shocking things" than are to be found "in the worst of infidel books;" and one of the tracts contains above six pages of quotations from Whitefield's journal, all which are of a truly pious and unexceptionable character, consisting mostly of expressions of gratitude for the assistance of the Holy Spirit, and the special blessing of God upon his labors, and these are brought forward in proof of his *enthusiasm*! Thus do priests and bishops sit in the seat of the scornful, and venture on the fearful responsibility of bringing into contempt the regenerating and sanctifying operations of the Spirit of God!

These, and similar publications, are now producing their legitimate results in that subtle heresy, Puseyism, which is now secretly undermining the English church, and which, without the special interposition of Providence, will give back Episcopalianism into the arms of popery. Indeed, so far as the interests of vital religion are concerned, it matters little whether episcopacy or papacy be the form, so long as a cold and heartless morality, however strict and sanctimonious, is allowed to usurp the place of evangelical piety. In India, Puseyism prevails to considerable extent, and although the bishop (an evangelical man) has lifted up his

voice against it, yet it is rapidly increasing, and the doctrine is industriously diffused among the native converts, that baptism administered by unepiscopally ordained missionaries is null and void.

Are we not to expect from prophecy that the struggle with popery is yet to come, and that it will prevail extensively upon the earth, and especially at *Jerusalem*, (Rev. xi. 8,) previous to the commencement of the millennial period?

26. Finished the revision of Acts.

29. Yesterday a dhoby (washer-man) in our employ, who has recently attended our Assamese evening worship, sent word that he wished to talk with me upon religion. Found him in a distressed state of mind, which I hope results from true sorrow for his sins. To-day he has been in to converse and pray with me. He manifests strong feeling, and the burden of his prayer seems to be, "God be merciful to me a sinner." He is an old opium-eater, and has two wives, one of whom he has recently taken, and who is also addicted to opium.

June 3. Three or four days since, the dhoby made up his mind to dismiss the wife whom he has recently taken, and to give up all his bad habits and live according to the commands of Christ. To-day, however, he has taken his wife back again, and manifests a want of that contrite spirit which he seemed to possess a few days ago. Alas, of how little avail is all we can do for the heathen, unless a thorough change is produced in their hearts by the influence of the Holy Spirit!

Assamese Reading Book—Gospel by John in Assamese.

15. Have been engaged for several days in revising a Reading Book in Assamese, prepared by Mrs. Brown, which we hope will be useful in schools. The work, though mostly of a miscellaneous nature, is intended to have a religious bearing, and the pieces on geography, &c., are written with a design to confute the native theories on that subject, which are derived from their religious books.

Commenced to-day the translation of John, and have completed the first twenty verses. This I expect to find much easier than Acts, as the sentences are less complex. Many terms, however, are employed in a sense so unusual and so highly figurative, that

it will, no doubt, be often difficult to convey the idea in a literal manner.

19. To-day Lemai, a servant who has been in our employ as a cook ever since we were at Sadiya, came to me this morning, and said he wished me to instruct him in religion. Endeavored to impress on his mind the importance of giving himself up wholly to Christ, and trusting in him for salvation. Went out with him a considerable distance into the jungle, and conversed and prayed with him. He seemed very penitent, and free to confess his sins,—told me over his history from the time he was a slave among the Singphos, and expressed great gratitude that God had preserved him so long, and had brought him into a family where he could hear the true scriptures and learn the will of God. Like the dhoby, mentioned above, he is an inveterate opium-eater.

22. Lemai and the dhoby have determined on leaving off the use of their opium. To-day is the third day since they took any, and it affects them very seriously. Lemai especially is quite ill for want of it, but with the assistance of divine grace, I hope they may hold out. It seems fully as difficult leaving off the habit, as it is for a drunkard to give up ardent spirits. None of the Assamese use spirituous liquors. Opium is, however, quite as bad; it is more slow and insidious in its effects, but is equally destructive in the end.

July 3. Our hearts have been pained during the past week by a new trial, in the misconduct of Montan, our second convert. Find that he has been guilty of a course of immoral conduct for some time, for which we feel it to be our duty to suspend him from the ordinances of the Lord's house. Oh that he may be brought to sincere and saving repentance!

Inquirers — Laws on printing — Malaria's Letter.

17. My old pandit came in to-day, which he has never done before on the Sabbath. Since becoming acquainted with our scriptures he declares his belief in them, and often weeps while reading particular portions of the New Testament, but says he cannot give up the religion of his fathers, forsake his relatives and acquaintances, and be without a friend to visit him in sickness, or bury him when he dies. True faith in Christ, however, would enable him to do all this, and to do it cheerfully.

After reading and explaining the history of Joseph, at the house, went out upon the Dhai Ali, and had some interesting conversation with the Mussulmans. Lemai has expressed a wish to be baptized, but we think best to defer it at present, although he appears very well thus far.

23. To-day our hearts were cheered by a box from home, containing clothing and various tokens of remembrance from our dear friends, from whom we have now been separated for nearly ten years, and whom we expect to see no more in the flesh. May the Lord reward them for all their kind remembrance of us, and prepare both us and them for a happy meeting beyond this vale of tears.

24. Was called to-day to conduct the funeral of Dr. Scott, a young man of great promise, who came to Assam a few months ago in the enjoyment of perfect health, but was suddenly taken with the fever of the country, and cut down in the prime of life. Solemn event! Oh that the living might lay it to heart. Many others have fallen victims in the same way, two or three during the present season. Though this is an unhealthy country, especially to new comers, yet the fever may generally be avoided, or at least mitigated, by using proper precautions, and not venturing into the jungles during the rains.

Aug. 9. To-day I had the pleasure of forwarding a draft of 300 rupees to the Treasurer of the Calcutta Bible Society, this being the amount of subscriptions received by br. Cutter and myself from the gentlemen in the vicinity of these two stations. This liberal sum has been contributed in consequence of a circular sent round a few weeks ago by request of the Treasurer of the Society.

11. For the last two months I have held a daily morning prayer meeting with Lemai and the dhoby, and such others as might wish to attend. This morning the dhoby sent word that he did not wish to attend any longer, and would, hereafter, pray in his own house. This, I fear, is to be regarded as an indication of his having quite gone back. It is several weeks since he resumed the use of opium, and his neglect of the prayer meeting seems almost to extinguish the hope of his conversion. Lemai yet perseveres, and we hope that grace has indeed begun a work in his heart.

21. Went out with Lemai upon the

Gorgaon road, but found few people passing, as the country is now nearly all under water in consequence of heavy rains during the past week.

31. Since leaving off the use of opium, Lemai has been so much troubled with a determination of blood to the head, and bleeding at the nose, that we have become quite anxious about him, and I have accordingly applied to the physician for advice. He, however, does not consider the disease to be produced by the disuse of opium, and thinks it may be removed by a course of medicine.

Sept 9. Received a very obliging note from Capt. Brodie, the Assistant Commissioner, together with a copy of the law in reference to printing presses in this country, from which it appears that by keeping a press without having it duly registered, and printing books without the names of the printer and publisher on every copy, we have exposed ourselves to a fine of *five thousand* rupees! According to Capt. Brodie's suggestion, we shall take measures to have the error rectified without delay. The laws on this subject were passed, it seems, at the time of the emancipation of the press in India, and were, no doubt, considered necessary in order to guard against abuses. Libels circulated in the newspapers expose the publishers to very heavy fines, and delinquencies of this nature seldom pass unnoticed.

11. To-day overhearing a native workman, who has recently been in my employ, reading a book, curiosity led me to inquire what it was, supposing it to be some native work, when I was agreeably surprised to find that it was "Mallary's Letter," translated into Burmese by br. Simons! How it found its way to this place, I could not ascertain; the man said he had received it but a short time since. On inquiring his history, I found he was one of the Assamese who had been carried over to Burmah at the time of the invasion of Assam; that he had there been educated as a priest, and that under the protection of his *yellow cloth*, (the badge of the Burman priesthood,) he had made his way unmolested by the intervening savage tribes across the wilderness and mountains to his native land, which he reached about two years ago. Finding he spoke and read the Burmese so fluently, I was very happy to supply him with a copy of the New Testament in that language.

Claims of Assam Proper.

Oct. 10. Yesterday we received a letter overland from the Board, authorizing the brethren composing the mission to remove the press to Gowahati, in case it should be deemed advisable. This is a measure which I should very much deprecate. The removal of the press from Assam Proper, should it be carried into execution, would naturally be followed by the conversion of our Assamese Mission into a Bengali one, —inasmuch as the Bengali language has already obtained the ascendancy in Lower Assam, and, being the only one encouraged or cultivated by the government, is sure to prevail. It is, indeed, desirable, that Lower Assam should be occupied as a missionary field; but this can best be done by new missionaries, who should at once apply themselves to the acquisition of Bengali. I cannot think it is our duty to relinquish the Assamese as a distinct mission, while there is at our doors so large a population speaking one uniform, copious, and beautiful language, and as yet unsupplied with laborers at all adequate to the occupation of this wide field. The district of Jorhat, which, compared with the State of Connecticut, is only about one third less, whether we regard its population or its extent, has only *two* missionaries, br. Barker and myself; in the no less populous, though somewhat smaller district of Nowgong, br. Bronson is entirely alone; the opposite district of Durrung, with the beautiful station of Tezpur, is unoccupied; while above us, the Lakimpur district and the extensive territory of Mattak are equally destitute. Under these circumstances, and with such a want of means, it seems to be the dictate of prudence to *retrench* rather than *add* to the number of our missions.

24. Have received the welcome intelligence of *peace with China*, and the termination of the war in Afghanistan; together with the rescue of the prisoners at Cabul. However unjustifiable and contrary to the spirit of the gospel were these two lamentable wars in their commencement, yet we may heartily rejoice at their happy close, and hope that the peace so dearly purchased may never again be broken, till the day when nations "shall beat their swords into ploughshares, and their spears into pruning hooks."

 Maulmain Mission.

EXTRACTS FROM THE JOURNAL OF MR. VINTON.

(Continued from p. 108.)

Protracted meeting at Newville, ten baptized—Deaths from cholera.

Jan. 15, 1843. Sabbath. Commenced a series of religious meetings. The assembly to-day was more numerous than I have ever known in this place. Our new chapel was crowded to a jam, and nearly one half of the congregation were persons not accustomed to attend. At the close of the second service, ten were examined and approved for baptism. Two others were advised to wait. Among those baptized were three from Mawko, who, I trust, with a few others, will ere long be formed into a church there. Another was a poor leprous man, who lives about two miles distant, in the neighborhood of one or two Christian families, through whose influence he has been hopefully converted. He was unable to be present, so that he was examined by a committee appointed for the purpose. There being "much water" in the immediate neighborhood of his village, I went to the place and baptized him.

16. The assembly nearly as large as yesterday. The people in the neighboring villages are becoming interested in attending the meeting. The attention to the preached word was of the most marked character; such, indeed, as I have very seldom witnessed in this country. At a village about a mile from this, a man has been ill for a day or two, and this afternoon I was sent for. I fear it will prove to be a case of cholera.

18. Yesterday and to-day there have but few attended our meetings but the members of the church and their families. Just as soon as it was rumored that the cholera had broken out in the vicinity, the whole community were in a state of the utmost alarm. The man referred to above, is a little better, but one of his children has been attacked and I fear will die. The village is broken up, and the villagers are all fled.

19. The church is beginning to arise and shake herself from the dust. There has been a feeling manifested to-day, more analogous to what I have witnessed in the protracted meetings at home, than I ever expected to see in this country. The man with cholera

is still better, but his child is dead. By his request I went down and assisted in burying it out of his sight.

20. Brethren Stevens and Haswell arrived about noon, to assist us in our meeting. The wives of the man attacked with cholera, (he has two and another child,) have been attacked, and a feeling of consternation is spreading through the whole community. Nearly one half of our villagers have fled into the jungle. They regard the disease as contagious, and it has been their practice, from time immemorial, to flee on its first approach. I fear it will be the means of breaking up our meeting.

The alarm increasing, and other fatal cases of cholera occurring, the meeting was discontinued on the 24th, and shortly afterwards Mr. V. returned to Maulmain. Feb. 6th he went to Bootah, again accompanied by Miss Vinton, the cholera having appeared there also; and having distributed medicines, returned on the 10th.

Death of Dupo—Chethingsville—Baptisms.

Feb. 14. Maulmain. Kyah-pah, an assistant from Rangoon, with ten other Karens, has arrived. Eight of the company are to remain and attend school next rains. They bring the sad intelligence that Dupo, our oldest and emphatically our best assistant in the vicinity of Rangoon, is dead. He was a young man, and yet all looked up to him as a father in Israel. He was a peace maker. In adjusting the little differences among the Christians, he exhibited a tact that may be said to be uncommon even among the most experienced persons in any age or country. I have never heard a Karen speak of him but in terms of highest commendation. His opinion upon all difficult questions was to the Christians as the voice of an oracle. His knowledge of scripture doctrine was so accurate and extensive, that the other assistants used to look up to him for instruction upon some of the most difficult questions in theology. It was, however, in the manner of his dying that I most of all admire him. Like a true and faithful soldier, he fell at his post. The cholera, that fearful scourge of God, had broken out among the Christians. They assembled—consulted—resolved to put their trust in God and abide the consequences. Said they, to the assistants Dupo and Kyah-pah, If we are

attacked, come and direct our thoughts heavenward, and commit us in prayer into the arms of the Savior and let us go in peace. They pursued their labors of love, going from house to house and from village to village by day and by night, speaking words of comfort to the sick and the dying, and consoling the afflicted, for about two weeks, when Dupo himself was attacked. He immediately sent for his associate, and on his arrival said to him, "I, who have made it my business to comfort others, need now myself to be comforted. What word of consolation can you speak to me?" His friend replied, "We are not our own; in living and in dying we belong to our Savior. If he require our services here on earth, we should serve him with all our powers; if he calls, we should joyfully go at his bidding, for he will be sure to take us to himself." "True," replied the dying man, "true, I die in peace, and we shall meet in heaven." His friend prayed with him, and as there were three others who needed similar words of comfort in their departing moments, he left him, hoping that his disease might yet take a favorable turn. In a few hours, however, the scene was closed. Dupo had finished his course with joy, and entered where the wicked cease from troubling and the weary are at rest.

15. Left for Chetthingsville, designing to call at the Christian village on the Burman side, but was prevented by the Burman authorities on the pretence of fear of cholera. Maw-koo has sent me word that he and his people have resolved to come over into the provinces, though they sacrifice their earthly all; for, say they, "the privilege of worshipping God according to the dictates of our own consciences, without fear or molestation, is worth more than all our worldly substance."

16. Chetthingsville. Two or three more have died with cholera; but they have no disposition now to attempt running away from it. When it first made its appearance, it was just as the paddy was getting ripe, so that not two days after they fled all their paddy was destroyed by the buffaloes. When it broke out the second time, though no one fled, yet all were in such a state of consternation that no care was taken of the buffaloes, so that the cotton, their only remaining source of subsistence, was destroyed. But for some pecuniary assistance, the village must be broken up. I have resolved to help

them, and have made a little estimate. I find that between five and six hundred rupees will be required.

26. Baptized nine young men, a part of whom are from Rangoon. Two of these are young men of great promise. They propose to devote the remainder of their lives to preaching the gospel to their countrymen.

About the 1st of March Mr. V. returned to Maulmain, leaving his sister, Miss Vinton, at Chetthingsville. During his absence the cholera re-appeared, and on the 8th he again left Maulmain for that place.

Cholera at Newville—Death of Naw-pai-pah—Baptism at Chetthingsville.

March 10. Chetthingsville. Arrived here last evening and found my sister well, though nearly worn down with fatigue and anxiety. She has been obliged to attend upon the sick by day and by night, so that my coming could not have been more opportune, as she could not have endured so much fatigue many days longer.

12. Sabbath. The church has recently observed a season of fasting and prayer; and to-day they have observed another, which, I trust, has been blessed to them. The proposal originated with themselves. They say they fear they have not been sufficiently humbled before God for their sins. Feeling anxious about the state of things at Newville, I sent two of the assistants who went only as far as Mawko; as they found some of the Christians from N. there, who told them that the village was entirely deserted,—that six had died since we left, but that the disease at the time they left was at a stand. Among those who have died is Naw-pai-pah, one of our assistants. There was nothing brilliant about him, and yet he was among our most useful assistants. His loss to the church at Newville, of which he was deacon, will be all but irreparable. He was baptized in 1831, and from that time maintained a uniformly consistent Christian character to the day of his death.

16. Maulmain. Left Chetthingsville on my way to Newville, but Maw-koo and his people, six families in all, have crossed over into the provinces, and now look to me for counsel. They have sent down an embassy, who insist that I must go to the spot and assist them with my advice. I have consented to go, and as it is half the

distance to Chetthingsville, I shall, probably, spend the next Sabbath there.

17. The question which Mav-ko and his people have proposed is, whether they shall look them out a location and settle at once, or whether they shall hire out their buffaloes and go into school, leaving the question of location to be settled hereafter. I have decided upon the latter, because they will never have such another opportunity of all learning to read; and then the question of location can be decided much better after a little time for inquiry into the relative desirableness of different locations. They will, therefore, proceed at once to Maulmain, where Mrs. V. will commence our school for the season.

19. Chetthingsville. Sabbath. No cases of cholera for a number of days. My sister has a fine little school, of between twenty and thirty scholars.

26. Baptized five, two males and three females. One was the widow of the man who died with cholera, mentioned in journal of Dec. 14. She all but died with cholera herself. We gave her medicine and she recovered. In not less than sixteen other cases, have our medicines been blessed to the sick, who have recovered. Three of these were assistants; they were brought down to death's door, but God had mercy upon them, and upon us, and they are now well. O that he would sanctify these afflictive dispensations of his providence and make us more holy.

Baptism at Bootah—Schools at Maulmain—Newville.

April 9. Sabbath. The church appears to be in a better state than I have ever known it before. The members say they have been making special efforts to lay aside their easily besetting sins, and God has blessed them in the efforts. Baptized three, and administered the communion.

11. Maulmain. Mrs. V. and my sister have an interesting little school of about thirty. The young men from Rangoon are making fine progress,—study day and night; they say they never before enjoyed such privileges. I leave to-morrow for Newville.

16. Newville. Sabbath. I have not yet seen all the Christians, for very few of them have yet come back to the village; so that it would seem to be necessary that I should visit this place again before the close of the season. I cannot learn that any of the church are disposed to apostatize, and yet I

fear they have profited less by their afflictions than either of the other churches. We leave early to-morrow morning, in order to reach Maulmain in time for our Association.

20. Maulmain. We have had a very pleasant meeting of our Association. The native Christians are greatly delighted with these meetings, so that we have every reason to expect that they will be attended with the same happy results that they are in America.

The following extracts contain a summary notice of the state of Chetthingsville and Newville at the close of April.

Aggregate of deaths—Timely relief—Chapels a motive to permanent residence.

24. Chetthingsville. There have been four more deaths by cholera, so that about one fourth of the church have been swept away by this dreadful disease. Spare thy people, O Lord, and may it please Thee now to say, It is enough; henceforth pour the oil and the wine of consolation into their bleeding bosoms. The language of the church continues still to be, "Though he slay me, yet will I trust in him;" so that I am not without hope that she will come out of the fire like gold out of the furnace, seven times purified.

In supplying their pecuniary wants, as before alluded to, I have been very liberally and unexpectedly assisted by the brethren at Tavoy, Mergui, and Maulmain. Br. Ambrose, a member of the English Baptist church in this place, made me the very liberal donation of fifty rupees to help the sufferers. The whole amount given is two hundred and twenty-five rupees.

30. Newville. The Christians have many of them returned to their village, and the rest propose doing so before long. But for the permanent teak chapel, built last year, the village would have been broken up. It has been the practice of the Karens, from time immemorial, after any great calamity, to change their location. But for the consideration, which occurred to their own minds and which they suggested to me, that their chapel cost a large sum of money, besides much of their teachers' time, and that it could not be removed to a new location without a greater expense than they were able to incur, I might have reasoned and remonstrated, but the village would have been broken up. Chetthingsville was saved in the same way.

EXTRACTS FROM A LETTER OF MR. STEVENS, DATED JUNE 13, 1843.

Cholera at Dong Yan—Protracted meeting at Newville.

Early in December last, some of the Dong Yan church came down, informing us that the cholera had arrived there, and desiring a supply of medicines. After a little consideration, I determined to accompany them back, hoping to comfort and strengthen the church, and alleviate the sufferings of some, who might be attacked by that dreadful disease. I accordingly went up and spent about a week with the church, during which time I remained for the most part at the zayat distributing medicines and preaching to such as came. Such was the *panic* among the people, that none but the Christians dared to remain in their houses. All fled with their families into the jungles, leaving one or two persons only to watch their houses. During my stay, no one of the Christians was attacked, and in the good providence of God, I returned in safety to my family.

Towards the end of the month, Mr. Stevens went to Dong Yan again, with his family, where he spent about two weeks; and subsequently, according to a previous arrangement, attended a protracted meeting, in company with Mr. Haswell, with the church at Newville.

On our arrival, we learned that the church with their pastor and our sisters Mrs. and Miss Vinton, had been meeting together for several days in succession with most encouraging prospects, it being manifest that the Spirit of God had begun to move on the hearts of some of His children in an unusual manner. The meeting, however, had been seriously interrupted by the sudden departure, on the night before our arrival, of not less than *fourteen* families of the Christians, who had fled through fear of the cholera; it having made its appearance but a short distance below the village. The meetings, however, were continued a few days longer, and were much better attended than under the circumstances could have been expected.

Kayin—Damatha.

On our return we stopped at Kayin, where I baptized last year a Karen chief and his wife. They were greatly delighted to see us, as they had been

expecting my arrival with much interest. We were sorry to find that their son, who had been baptized before them, had gone away on business to a village a day's journey distant. He is a promising man, and I hope will yet become a valuable assistant. We spent the night there, and found that the old people had not only continued steadfast during the year, but seemed to be increasing in spiritual strength. They were anxious to have a school established in the village. In the morning, after leaving medicines for the treatment of cholera, should it appear among them, we commended the people to the Lord and returned to our boat. On our way down the river, stopped at a village to cook. While the men were engaged in preparing dinner, we had opportunity of preaching, both in Taling and Burman, to a number of persons, some of them Pgho Karens. No visible marks of the truth taking effect upon their consciences.

We arrived at Damatha in the evening. On inquiring for the Burman man, mentioned in my letter of last year, who seemed to be a promising inquirer, we ascertained that he was absent, but that he continued to manifest the same interest as before in the subject of religion. We left a copy of the "Religious Herald" for him, and taking his son for our guide, sought the house of another inquirer, a Taling, with whom on a former occasion I had met, and of whom I had entertained some hope that he had experienced the dawn of spiritual light. We found his house, but he had retired to sleep, with his family, and was not disposed to come out to see us. After waiting a few minutes, we returned, and, unexpectedly, on our way found a house where the people expressed a wish to hear about God. We went up the ladder, and seating ourselves by a bright fire, near which a man was weaving a basket, and a woman "holding the distaff," br. Haswell commenced conversation in Taling. Soon a company collected from the neighboring houses, and listened attentively, and with apparent interest, for nearly an hour, to the truths of the gospel.

About the middle of February, Mr. S. again left, with his family, for Dong Yan, and on the first Wednesday in March, br. Haswell arrived with several native brethren.

Series of meetings at Dong Yan—Baptisms.

According to previous appointment, we commenced a series of meetings for preaching and prayer. The cholera having made its appearance in the place, the attendance was small from the people of the village. The church, however, was refreshed by the coming of the brethren from other churches, not only those already mentioned, but also a larger number from Cheththingsville and Neville. Br. Vinton also spent one day with us. On the Sabbath four persons, who had for some time given encouraging evidences of conversion, were baptized, two men and two women. On this day, also, there was an unusual attendance of the people of the village, a number of persons having come to worship, who had never attended before. But the people were too much excited in reference to the cholera, to allow them to give their minds to the great object of the meeting. Accordingly, on the fifth day, it was concluded to bring the meetings to a close. The next day our brethren from other churches had all returned, and we were again left alone. But a good influence, we trust, remained, for a good work seemed to be going forward in some hearts. The Sabbath after the meeting, I had the pleasure of baptizing the wife of one of the men first baptized; and two weeks after, three more individuals, all heads of families.

Two days subsequently to this last baptism, I baptized another individual whose case was more than ordinarily interesting. One evening after worship, when the people had all returned to their houses, one of the native Christians came in, leading him by the hand, saying that he wanted to converse with me. I accordingly sat down and inquired about his state, his history, &c. He informed me that he had once been engaged in stealing buffaloes, and selling them; and that in consequence, he had been apprehended, and sentenced to two years' imprisonment in the Amherst jail. After he had been there about eleven months, he watched his opportunity on one occasion and escaped. Returning to the neighborhood of Dong Yan, he lived in concealment, often suffering severely from exposure; especially in his eyes, which were naturally weak. When the cholera appeared, he was alarmed like the rest, and especially as the people had all fled. In these circumstances a brother of his, who had

formerly been a member of the church, but had been excommunicated, said to him, "Now the people are all fled, the disease is abroad, and if we should be taken with it, there is none to help us. Our only hope is in God." So they began to pray. He says, that was the beginning of a change in his mind. He obtained light, was satisfied of the truth of our religion, and wished openly to embrace it. I told him his first duty was to give himself up to the government. He said he was willing to do so, and that he had thought of doing so before. But he wanted to be baptized first, and then he would bear whatever punishment might be inflicted on him. After some hesitation, and deliberation with the members of the church, the evidence of a sincere change seeming satisfactory, I determined to baptize him. He was accordingly baptized, and admitted a regular member of the church. A few days after, he came to Maulmain and delivered himself up. In consideration of this act, on his part, he was allowed to serve his time out without additional punishment. This was the least he could expect, but he cheered himself in the gloomy prospect, by the hope of being again a free man, living *without fear*, at the end of thirteen months. While in the jail, he suffered severely from weakness of eyes, but seemed to be unshaken in his religious belief. There, on the 22d of May, he was attacked by cholera, which, the next day, terminated his sufferings and his imprisonment; we hope *forever*. He continued steadfast to the last; even one of his fellow-prisoners, an idolatrous Burman, testifying to the constancy of his devotions twice or three times a day.

In the beginning of April, Mr. Stevens left Dong Yan to resume his avocations at Maulmain; and after the close of the session of the Maulmain Association, visited Kayin, and baptized one person, making the number of Christians in that village four. April 28th he made another visit to Dong Yan, the last for the season.

Character and death of Ko Shong-gai—Aggregate of baptisms.

On my arrival, I ascertained that one of the converts, an old man, who uniformly resided at the zayat and took care of it, had just been committed to the cold grave. He formerly lived at Tumpating, a village separated from Dong Yan by a mountain ridge. There

he heard the gospel, and in the midst of opposition, single and alone, almost immediately decided for Christ, and came forward and was baptized. Though not one of his family has followed his example, he has from the first been unwavering in his attachment to Christ, and uniform and constant in his obedience to the gospel. He was particularly distinguished among the native brethren for his fearlessness of death. In cases of attack from cholera, when nobody else would dare to render assistance, he was ready to watch, and to administer medicine. He and two others of the Christians were the chief dependence of the church in these cases, and in this service he lost his life. Not far from the zayat, in a neighborhood from which every body else had fled on account of the cholera, one man, who was left to watch, was taken ill in the night. Knowing it was certain death to remain where he was, he went to the zayat, where the old disciple lived, and begged he would pity him and take care of him. The old man could not refuse, and accordingly the patient went into the cook house, where all was done for him which circumstances admitted. The man grew better, but in the afternoon of the next day Ko Shong-gai perceived the first symptoms of that fatal disease in himself. He took some of the medicine I had left with him, and felt better; so much so, that he went out to attend the funeral of a man, who had died at the zayat the same day from cholera; but before light the next morning, he was again attacked, and with renewed violence. Unfortunately, a bottle of cholera mixture, which I had left with some others of the Christians, in their absence could not then be found, and the old man took no powerful medicine. In the course of the day, Ko Chung Paw arrived, and immediately produced the medicine, but it was too late. Death had seized its victim, and Ko Chung Paw had only time to receive a parting, affectionate embrace from his Christian brother, when he peacefully fell asleep in Jesus.

On the following Sabbath I baptized a woman, wife of one of the men first baptized. The whole number baptized during the dry season, including one at Pong-bai and one at Kayin, is *ten*.* One also has been restored, the husband of the woman who ate to the

nats and died two years ago, of whom mention has been made in a previous letter. Thus although the past year has been a year of affliction, it has also been a year of blessing.

Supposed causes of cholera.

It is the general opinion, at present, that this disease is not contagious; and certainly there is abundant evidence to show that it is not contagious in the same degree, nor perhaps in the same manner, as the small-pox, for example. But no arguments will convince the Karens that it is not, in some degree, contagious. I strove to impress it on their minds that it is not so; but the course of the disease at Dong Yan the last season has tended to confirm them in their own opinions,—I do not say, to *justify* them.

When the cholera first appeared, two men were suddenly hurried away by it. To a third man medicine was administered with success. It then disappeared, till it broke out some weeks after in the person of a man who came down to Maulmain, while the disease was prevailing, to sell fowls. He was taken almost immediately after his return, so that all the people attributed his illness to his visit to the city. From that man it (apparently) was propagated, first to his wife and several of his children, then to his father, who took care of him in his illness. The next cases appeared in a cluster of houses about three quarters of a mile or a mile distant from that man's house, *in the direction of the wind*. Among these cases was a woman whose father constantly attended upon her. She died after several days' illness, and when her friends returned from burying her, they found the father dead also. Indeed, cases of this nature were so frequent, as unavoidably to lead one to the conclusion, either that there is something contagious in the disease itself, or else that there is something in taking care of a cholera patient, (at least as the Karens are accustomed to do,) which predisposes to the disease. This latter supposition may be the true one. For this business is generally, through fear, abandoned to one individual alone, upon whom the whole care, night and day, devolves. He must, therefore, be much confined if the disease does not quickly run its course; and must, necessarily, be much robbed of sleep. Add to this the excessive fear, of which such persons are generally the subjects, and the fact, that

* *Nine* of these were heads of families.

there are none of those conveniences for securing comfort and pure air in a sick room, which are common among civilized people, and you have combined a number of what are generally reckoned predisposing causes.

Perhaps similar considerations may be assigned to explain the fact, that in many of the cases the disease seemed to be immediately consequent upon a visit to the city. For the Karens generally use *open* boats, without any protection from the sun. In these cases, therefore, the individuals were, probably, exposed all the day to his burning rays, and that on the water; they were compelled to exert themselves in an unusual manner to go and return on the same day; and, very probably, they procured and ate inordinately different kinds of food, to which they were not accustomed in their native jungles. Besides, it is a fact, that during the prevalence of the disease in this country the past season, the people living on the banks of the rivers have suffered most severely, and months elapsed after the disease was prevailing on the water courses, before it began to *traverse* the country. To *that* influence of the rivers also, whatever it may be, those persons were exposed.

Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN.

In the introductory paragraphs of the letter, Mr. Oncken speaks of visiting Denmark and Holland in company with Rev. Mr. Hoby, of England, of which notices have already appeared in this country. Subsequently he proceeded to London, partly with the view of recruiting his still enfeebled health, as, also, to collect materials for a missionary paper, which he designed to publish at Hamburg in January. On his return, at the close of December, he was called to pass through deep domestic affliction in the sickness of Mrs. O., whose health continued to be very precarious at the date of the letter, March 28, 1844. Mr. O. then adds,—

It cheers my heart, in the midst of my affliction, that I can be the bearer of intelligence which will fill our transatlantic brethren with joy and gratitude to God. Our adorable Lord has con-

tinued to protect and bless the feeble band of his followers in Germany and Denmark during another year. Our imperfect services he has accepted and blessed, so that his precious name has become to many a soul like ointment poured forth. We adore the Lord for the grace he has given to his churches, but are also strongly reminded how much we owe, as instruments in his hand, to your honored Board, and to all the beloved brethren in the United States of America, who have contributed to our support, and who have not ceased to pray on our behalf. To yourself, dear brother, the respected brethren composing the Board, and to the dear Christians generally, who have felt interested for us, our grateful thanks. Your and their reward is the advancement of Christ's kingdom. Much has been effected, and much more will be accomplished if we continue steadfast and unmoveable, always abounding in the work of the Lord.

Progress of the Hamburg church—Altona—Elmshorn.

The good work has proceeded in this city with but slight interruptions. You are already in possession of the facts of my last imprisonment, in May, 1843. Since then, nothing material has occurred except that on my return from London, in December, I found the church somewhat alarmed, in consequence of brethren Köbner and Braun having had to appear before the chief magistrate on account of the conversion of a servant girl, in which they had been instrumental, and which had exasperated her mother so much as to call for the interference of the authorities. I succeeded, however, soon in quieting the minds of the brethren, as I was almost certain, after the gentle manner in which I had been treated on the above occasion, that nothing but a good rebuke would be the consequence of the above measure. The case was brought before our venerable senators, and my presentiment was verified,—the two brethren were to receive a reprimand and to cease from making proselytes. To br. Braun this decision was communicated, as he is only a young sinner in this way, but br. Köbner, the hardened offender, was troubled no more. Besides this little unpleasantness, we were called to experience frequent interruptions in our tract operations. Two of our brethren have been again banished, and another, a citizen, had part of his furniture con-

fiscated for having engaged in this good work. With these exceptions, we have enjoyed perfect peace. Our public services have, in consequence, been held without any interruption; they have, generally, been numerously attended, and our labors have not been in vain in the Lord. The word of the Lord, which has been dispensed, was made powerful by the Holy Spirit, and immortal spirits have been snatched from everlasting burnings. Though prevented to share in the happiness of being personally engaged in this, the only great and lasting work, I had a full share in the joy of angels and saints,—the return of prodigals repenting before God, and professing their faith in the Lord Jesus Christ. We had to rejoice in an addition of fifty-eight souls. I hope that, with increased exertions and more simple dependence on the Lord's blessing, we shall see yet greater things.

We were placed under the necessity of commencing two weekly services out of the city, close to Altona, on account of our members and others residing in the suburbs, who cannot afford to pay the heavy tax for passing through the gates, which are closed at an early hour during autumn and winter. Br. Köbner gave his abode kindly for this purpose. These services have been numerously attended, and as my health would permit, I have spoken at them, and there is reason to believe that many will have to bless God for these means throughout eternity.

Br. Köbner has regularly occupied my place in the pulpit, and the Lord has been with him of a truth, and granted him his heart's desire. The dear brother becomes increasingly valuable to the mission. Through him we have kept up a regular correspondence with our brethren in Denmark, by which, I hope, much good has been effected. Br. Köbner takes the most prominent part in editing our newly established missionary paper.

Our beloved br. Lange continues his labors as heretofore. He has met with much encouragement among the numerous seamen visiting this port, among whom he has labored almost daily. Upwards of 700 copies of the scriptures and many thousand tracts have, by this means, found their way not only into most parts of Germany, but also to other countries. The Danes and Norwegians, who visit this port in considerable numbers, have especially given our dear brother much encouragement. Though very poor, they

bought the bible and testament with great eagerness, and always were grateful for the tracts given them. Br. Lange has most frequently dispensed the word at Elmsborn, a village in Holstein, twenty-five miles from Hamburg, where we have eight members, who were all baptized during last spring and summer.

Our dear br. Schaaffler, a promising young man for the missionary work, has rendered us essential services. He has frequently conducted our services, both in and out of the city, has organized a Young Men's Union, for the purpose of mental and spiritual improvement, and especially with a view to extend the Redeemer's kingdom. At our baptismal service, when we always resort to his dwelling, being on the banks of the Elbe, his services are invaluable. The boat which we require on such occasions, is always ready, and so is our dear brother to conduct us across the river. I trust the day will not be very distant, when this interesting disciple will be sent forth by our Lord and Master to the great work of extending his cause.

Tracts and bibles—Monthly missionary paper.

Our tract operations, which form so important a part in our efforts, have been prosecuted with much spirit; we circulated 239,325 copies, or 2,691,232 pages, independent of denominational tracts, Judson's Memoir, &c. &c. The number of our regular distributors has considerably increased, and their efforts in the city, the suburbs, and the Hanoverian and Danish villages, on both sides of the Elbe, have been on a more extensive plan. Not less than 300,000 immortal beings have, by this means, been pointed to Him who came to seek and save the lost. The blessing which has accompanied this part of our work has been more encouraging than ever before. The circulation of the *best* book has, however, not suffered from our tract efforts. An edition of 20,000 testaments, of which 15,000 copies were at the expense of the American and Foreign Bible Society, has just been completed. The fact that all the German societies continue to circulate the scriptures with the Apocrypha, must give our labors in this respect much more importance than it otherwise would have. And as Christians, who hold and maintain the ordinances of Christ in their native purity, it is a matter of rejoicing that Lu-

ther has given a faithful translation of a word, which, in the very nature of the case, must be such as every sinner, when converted, can understand, because it points to the very first act of obedience. How lamentable and humbling, that error and prejudice should have produced among God's saints a version so sad with consequences.

Another, I trust powerful, means for the extension of the truth generally and the promotion of a missionary spirit in our own churches, has just now been added to those already employed. We have just started a month-

ly missionary paper. We had some fears about the *imprimatur* of the censor, but after one or two interviews with this gentleman and the chief magistrate, the permission was granted; but not without the special prohibition not to make proselytes, nor to touch on local subjects. We shall now be able to acquaint the public with the state of our sister churches in Great Britain and America, and point out to them the important position they occupy in the missionary field.

(To be continued.)

Other Societies.

Wesleyan Missionary Society, (Eng.)

MISSIONS IN FEEJEE.

The Feejee are a cluster of islands in the South Seas, between the Friendly Islands and the New Hebrides. The Wesleyan Missionary Society, of England, have there "six stations, five missionaries, and a great number of native teachers. There are *nine hundred and eighty-five* members associated in the communion of the Christian church, and *fifty-one* persons on trial for membership. There are *thirty-eight* schools, *one hundred and six* teachers, and *eleven hundred and forty-eight* scholars, adults and children." *Four* chapels are completed and *four more* are in progress,—all without expense to the Society.

The inhabitants are cannibals, but the influence of the gospel is beginning to be felt, and their inhuman practices to give place to love and virtue. The intercessions of the missionaries at one of the islands "availed to prevent the massacre of a number of women, whom their savage custom would have consigned to an untimely death."

The following from the pen of one of the missionaries, gives an interesting, though painful description, of some of their savage customs.

Near the mission house is a god's house. Tavasara is the name of the god, of the

house, and of the priest who attends it. The meaning of *Tavasara* is, "Cut and slash." Tradition says, *Tavasara* rose out of the ground in this place; for which reason the house was built. *Tavasara* is not worshipped in the form of a whale's tooth, or any thing else: nothing appears but the house. Offerings are made to him, that he may prolong their lives. Some of these offerings are deposited in the house; such as spears, arrows, clubs, and *massi*, (native dress.) There is also a small house, about the size of a dove-cote, made of cygnet, which has been offered to this god. Other offerings are presented, of which the priest and his people partake; such as pigs, cocoa-nuts, canoes, whales' teeth, &c. Fire-wood is also offered, to destroy, by its smoke, any insects that may be there.

This, like all other god-houses in these islands, is a refuge. Any person who can succeed in running into the house, when chased by an enemy or man-slayer, is safe; and, on coming out, he is under the protection of the god.

When men are cooked for a feast, *Tavasara* has his share. These are baked close to the house, in a native oven, and are then taken inside the house, and left for the night; and in the morning they are eaten outside by the priest and his people. Turtles are presented, and afterwards eaten in a similar way.

Females may not enter: it is also *tambu* to speak loud, or strike any thing in the house.

As far as it can be ascertained, two hundred human beings were sacrificed at the dedication of this house.

Tavasara is the first god consulted in the event of war, hurricanes, sickness, or when

rain is wanted. Subordinate priests, at their respective houses, never make known their minds until the Tavasara priest has spoken, to which they always agree.

July 3. Hearing that the natives were dancing, we stepped into the chief's house to see them. Four women danced, while others sang, beating time with their hands, which served as a kind of drum. The dancing was to me of a singular kind, and consisted in little more than slowly raising one leg after another, and putting the hands and arms in different positions. I once saw an elephant dance nearly as well.

5. We have been amused to-day with a set dance, conducted by the queen and about forty-three females, chiefly the wives of Tui-ilaila, the young king. They had fixed on the grass-plot opposite the mission house ; a party of old women stood in a group to sing and beat time ; the dancers formed themselves into three rows, like soldiers, the two wings standing more forward than the main body ; their hands were all raised simultaneously in various positions ; their legs were slowly raised in the greatest order, keeping perfect time. Sometimes they advanced slowly, and then receded. They have several parts ; and, at the close of each, all clapped hands.

In the night we were roused by the horrid cries and shrieks of some natives, because of the death of a heathen Tonga chief, Fata-Fehe.

6. Two canoes have just returned, which had been sent by the king, with a competent number of men, to assist another king in subduing an adjacent fortress. The Tonguese and Uveans, whom he sent, were persons whose canoes had been drifted to this land ; several of their companions had been killed and eaten, and the others are kept in comparative slavery : so that their refusal would have been death. Three of this party were wounded, and three of the others killed : the bodies were taken by the Feejeeans and eaten.

In the evening the queen ordered the warriors to go through their usual manœuvres, on account of the victory. The poor Tonguese, wishing to be excused, sat down, which favor it was thought the queen might grant in respect of the death of the Tonga chief : she, however, ordered them to *chipi*. This was done by firing guns, and singing the war songs of victory, running and shouting all together ; first, on the seashore, and then, to our annoyance, on the grass-plot opposite the mission house, where a Feejeean chief and lighted torches awaited them, surrounded by spectators. After they had continued in this way for some time, they sat down in the presence of the Feejeean chief, who spoke to them

standing, (the Tonguese always speak sitting,) praising them for their valor ; and presented the Tonga chief with a whale's tooth. When he sat down, the Tonga chief imitated him by standing ; and, having expressed their thanks for this mark of approbation, they all returned home.

We should have been glad, at this hour of the evening, had all the noise been at an end, as tired nature wanted repose ; but a heathen ceremony began at four o'clock, which (being only suspended for this interlude) was resumed, and continued throughout the night. The heathen ceremony was in consequence of the decease of Fata-Fehe. A kind of flag was made with the *fataki*, and displayed on a high pole, which was fixed in the middle of the grass-plot near our house. A number of young men and boys then assembled ; some of whom were now allowed, for the first time, to cover their nakedness with *masi* (native cloth). Three men sat near the pole, each having a trumpet-shell ; the men and boys walked round them, forming two or three circles : the men, at intervals, blew their shells. Between each trumpet-round the men and boys united in full chorus, shouting and clapping their naked thighs with both hands. As each part came to a conclusion, they exchanged the shout for a kind of groan. The shells were then made to sound long and loud, when they gave a deeper-toned groan. The shells were then sounded louder, longer, and tremblingly, when they gave a most horrifying yell. This they continued till sunrise. It was with difficulty we slept ; and they say, that it is to be repeated for three successive nights. During the performance of the ceremony, it would be fatal for any female to pass that way ; and the chiefs, men and women, eat only at night on such occasions. It was proposed to strangle the principal wife of the dead chief ; (who has embraced Christianity ;) but, before his death, he forbade it. It is also usual to cut off the fingers of some children on the decease of a chief, as well as to beat and burn their own arms and faces, and shave their heads. How far these latter ceremonies were performed on this occasion, I know not. He has left three wives ; two of whom have wanted to go to Tonga for some time, to embrace Christianity, and live with their friends.

8. Their heathen ceremony assumed a somewhat different form : each brought a branch of a tree, with a few leaves at one end ; the other end they placed on the ground, jumping as they went round. Towards the conclusion, they watched narrowly every female who made her appearance, following and beating her as she ran.

The queen passed, and entered the house of her father-in-law, the old king, and (as we suppose in fun) told the men and boys to follow her, and beat the women there: some did so, and a scuffle ensued. The wife, however, of the old king, who is superior in rank to the young queen, received a blow, and felt herself insulted, which was expressed by marks of indignation. All was now silent, and the lads withdrew. Soon after, the queen came to beg a whale's tooth or hatchet, (which it would have been dangerous to refuse,) to present the old lady as a peace-offering. Had she not been appeased, the life of some one might have been taken.

In closing his most affecting account of Feejee, Mr. Waterhouse says,—

The state of these lands is awful beyond description, as my journal will show.

The hands of the heathen natives are against every man, and every man's hand is against them. Wars, deaths, and desolations are sounds daily heard. We had to witness the most appalling scenes: we have sat among cannibals, while human flesh was roasting; we have seen a man prepared for the oven while it was heating. While we were there, some have been roasted alive, others have been cruelly tortured,—their limbs cut off and eaten in their presence! Widows have been strangled, and cruelties of the most revolting nature practised. But the messengers of mercy have taken their stand, and a blessed influence is exerted immediately and indirectly wherever they have gone. The horrors of war have been softened, and a few have been savingly converted. *All we want is missionaries, men of God, who count not their own lives dear unto themselves; laborious, self-denying men, men who make the world their parish, and heaven their home; but who would prefer laboring in this land of death. The whole of cannibal Feejee is ready to receive them: the common people are tiring of war.*

If humanity has any claim, sympathy any place in the heart, benevolence any correct tone of feeling, piety any compassion, the scriptures or truth any weight of obligation, and the life's blood of the eternal Son of God any voice, *help, but help us now!*—*Wesleyan Miss. Notices.*

aging view of the progress of Christianity in Jamaica.

On Sabbath morning, Dec. 24, 1843, the ordinance of baptism was administered to thirty-seven persons, in the sea, at Passage Fort, near Spanish Town, in the parish of St. Catherine, by the Rev. Thomas Dowson. This solemn ordinance was administered in the presence of a very large number of spectators, who all behaved with the greatest possible order, during the administration of the same.

On Monday morning, Jan. 1, 1844, 106 more individuals were immersed, on a profession of repentance and faith, in the baptistry in the Baptist chapel at Spanish Town. The chapel was also crowded with spectators on this occasion.

On Monday, Dec. 25, thirty-seven persons, who had previously professed repentance towards God, and faith in our Lord Jesus Christ, were baptized at the river head, near Stewart Town, by B. B. Dexter. They afterwards repaired to the chapel at the latter place, and, having received the right hand of fellowship from the pastor, on behalf of the church, partook with their fellow members of the ordinance of the Lord's supper. As an encouragement to those engaged in imparting instruction to the rising race, it may be added that twenty-two of the above number are young persons at present connected with the Stewart Town Sabbath school.

On Saturday, Dec. 31, 1843, most interesting services were held at Green Island, connected with the administration of the Christian rite of baptism. At six o'clock A. M., a deeply solemn prayer meeting was held, when the candidates received an affectionate and impressive address, upon the solemn responsibility they were about to enter into. At half past ten, A. M., a crowded congregation assembled, and listened with the greatest attention to a sermon upon the "nature of this rite, and the ancient and scriptural mode of attending to it." At two A. M., the congregation and candidates adjourned to the sea beach, where not less than 2000 persons were convened to witness the imposing ceremony. The chorus to the hymn commencing, "Salvation, O the joyful sound," was then sung, and twenty-four persons went down into the water, and were baptized by E. J. Francies, pastor of the church.

At Montego Bay, on Sunday, Jan. 7, sixty-nine persons were baptized in the sea, by the Rev. P. H. Cornford, and afterwards received to the communion of the church. These believers, with those baptized on two former occasions, make the

Baptist Missionary Society, (Eng.)

JAMAICA.

The following extracts, taken from the Missionary Herald, (Eng.), give an encour-

number 182, who, in the course of nine months, have thus been admitted to the privileges of Christian fellowship in this place.

This most solemn institution of the gospel was commemorated at Lucea on Sunday afternoon last, the 21st of January. A vast concourse of spectators assembled on the interesting occasion, when twenty-one persons received this Christian rite at the hands of E. J. Francies, the pastor.

Theological Institution, Calabar.

On Thursday, the 18th of January, according to previous advertisement, a meeting of the general committee of the above institution was held on the premises. The Rev. Thomas Burchell having taken the chair, an interesting report was given of the progress made during the short period which had elapsed since the commencement. We hope soon to be able to publish the same, for the satisfaction of the friends of education here and in the parent country.

The most unbounded satisfaction and surprise were expressed by those brethren who had not previously visited the institution, at the convenience of the arrangements, and the neatness and commodiousness of the buildings appropriated to the use of the students. The session, for the year 1844, will commence with ten students.

Respecting our schools, if you can, do something for us, as we have had a severe drought, which has nearly destroyed the crops in several parts of the island, and Trelawney has suffered much; so that I much fear we shall not be able to sustain our operations in their full extent. The schools in connexion with the churches under my care were never in such efficient order. I will give you a brief account.

The Thompson school, at Kettering, has been kept up during the whole of the past year, and some very pleasing circumstances are connected with its operations. Since its opening, 170 scholars have been admitted into the day school. There are now in it sixty-four boys and thirty-two girls; fifteen of these are writing on paper. We have connected with it a very interesting Sabbath school, under the care of fifteen teachers, all *natives*; and it contains 140 scholars. Mr. and Mrs. Gallimore, the former one of the most active teachers in the school, are now on their way to Africa, there to proclaim salvation through the blood of Jesus. He was taught to read by my beloved William. Last Sabbath but one, I had the pleasure of baptizing the eldest of the African children whom I took from the slave ship, and who was educa-

ted in this school. The village of Kettering has now nearly 200 members of my church residing in it, and though it is in its infantine state, I am encouraged by many tokens for good.

Refuge school contains 155 children in the day school, and it has 450 in the Sabbath school, under the care of thirty-five teachers, whose general conduct is highly gratifying to me.

The school at Falmouth contains fifty-four in the day and 450 in the Sabbath school, under the care of thirty teachers. From this school, and the one at Refuge, several have been added to the church. My other school is called Camberwell; it has in it eighty-three children; and in the sabbath school there are eighty-one, under the care of five teachers.

During the year the children in these schools, with the teachers, have collected £40 towards the support of a student for Africa in the Theological Institution, and had it not been for drought, would have done the same next year. This has much rejoiced my heart.

The churches under my care are much as usual. I have again dismissed about 300 to form another church, and 100 more have been dismissed to other churches by change of residence. Thus, in fourteen years, and three of those interrupted by martial law, there are now seven churches where there was but one; and still, though not crowded, we have, generally, a good congregation at Falmouth, and a very good one at Refuge. We have at all churches much to try us, but we have what *all* such churches have not, much to cheer us; and I hope that still a kind and gracious God will watch over us for good.

CEYLON.

Mrs. Birt, the wife of one of the Baptist missionaries in Ceylon, writes to a friend in England,—

I cannot say I like my present abode at all, for the rats are ever running on my curtain and around me, centipedes fall from the roof, and I am in horror that the snakes, who pursue the rats to the very edge of the ceiling in the next room, will follow them when they take refuge in my chamber. Did I tell you last month that I was turned into this room *for a few days*? Well, I am *still* here, for having attempted to take possession of my chamber yesterday, I was forced back by the wetness of the floor. The workmen are so trying here, that Job himself, I think, would have lived in a hut, in despair of ever building

himself a more convenient abode. They constantly employ themselves in undoing their own work; and three generally look on whilst two work a little. However, now my part of the house is ceiled, floored, and washed, and next week I do really hope to move in, though the roof is, for the sixth or seventh time, so badly put on, that the wet has in three days almost spoiled the ceiling. I shall like my new room much, and the verandah will form a capital walk. Our front parlor will now be a convenient room. It will be very nice when we are all settled, and will be well for the mission, as we are to have all the premises at a cheap rate until all the money expended in the new part is refunded.

The heat of the weather, I suppose, has induced a visitation of the cholera; not a great many have died, whilst numbers have had it in Candy, &c., &c. I mention it lest you should see a notice of it in the papers. It is five years since it prevailed in Ceylon. It is dismal to see the poor heathen taking offerings to their idol gods to stay the plague; and on the estates, Thomas says, the coolies have run up little rude temples, and put up a *doll* to receive the gifts. He has had much talk with them, and yesterday a Mr. W. went with him to see one that his own coolies had built. "Well! what does your god eat?" "Jaggery and plantains," was the reply of one who, seated on the ground, acted for the time as priest. "Well, give him one now, and let us see him eat." After a little hesitation, the poor priest was obliged to own that they left the food some hours before the doll, and then ate it themselves. They then showed him that though it had hands, it could not work, &c., and bid him ask a higher power to stay the moral plague that was raging in his heart. He had often heard of *Him* before, but something visible must be had; they cannot realize aught else. One of them told Thomas, the other day, "There is but one moon, but if we fill 1000 chatties with water, and place them out at night, we shall see 1000 moons; so though there may be but one God, there are innumerable manifestations of him. They have, I think, three millions, and, of course, seldom any difficulty in finding some one or other at any place they may come to; but one poor man complained lately that there was no god for him to pray to, his god was in Malabar, and could not hear him so far off!"

The Hindoos, who are principally moor-men, have a nightly parade through their streets to their temples, headed by a priest with lamps, and repeating prayers (in

Arabic, I believe). The people appear to take the responses, and continually raise the cry, "Allah il Allah!" To me there is something very solemn and affecting in their earnest and devout manner; and they stand out as very superior to the others, though their being right in worship of the one true God only seems a bar to their embracing Christ as the way of salvation. They will hear nothing of him, and seem quite immovable as yet, but "Jesus shall reign;" and so the time will come when they will bow. May it be in sincere and willing obedience! They are a fine, intelligent, and interesting set of people, and will converse freely on any but *the one* subject—that is so hateful to them! I was much struck with the devotion of one who happened to be standing near the door of a temple one day when we were passing it. The reverence with which he bowed himself, then touched the ground, then rose and prayed aloud, and bowed and rose again, showed plainly that he felt he was approaching a mighty, though invisible power, and contrasted finely with the cringing, servile crossing of the hands of a poor heathen, who would have withheld *this* had not his priest spoken, and so called for it.

Mr. Dawson thinks offerings are very much less frequent than they were, and I fancy *the last few months* have made a difference. The people are not become Christians, it is true; but is not something gained when the children see their priests walking through the streets unattended by any state, and unnoticed? They will, doubtless, be more ready to embrace Christianity the more they become aware of the absurdities of Budhism.

London Missionary Society.

TAHITI.

The violent interference of the French Admiral Dupetit Thouars, with the government of Tahiti, is familiar to our readers. Admiral Thouars, in the first instance, assumed the protectorate of the island. This act the French government approved, and as a reward for his bravery, the admiral was admitted to the Legion of Honor. Encouraged by this expression of approbation by the French nation, on the 1st of November last he appeared in the harbor, accompanied by two additional men-of-war, and demanded *the removal of the emblem of her sovereignty from the*

national colors. To this new act of degradation the queen refused to submit, and, in consequence, the admiral declared that Pomare had ceased to reign, and so took possession of the territory in the name of the King of the French.

In consequence of this he was dismissed from his command. The directors of the London Missionary Society say, that *complete personal and ministerial freedom has been secured for our missionary brethren laboring in the islands.*

Mr. Consul Pritchard is instructed by the Earl of Aberdeen, "To watch closely the proceedings of the French authorities with regard to the Protestant missionaries, and to the liberty of religious worship enjoyed by English subjects established in the Society Islands, and to report to her Majesty's government any deviation which may be made from the line of conduct which the French government have solemnly pledged themselves to pursue towards British subjects in those respects." The Secretary of the Admiralty is also informed by Mr. Addington, that "It appears to Lord Aberdeen to be indispensable, in the present state of affairs, that more frequent visits than heretofore should be made by her Majesty's ships-of-war to the Society Islands, in order to keep alive in the minds of the rulers and natives of those countries, the feeling of respect which they have always been well disposed to pay to the British flag, and to support, by constant personal communication, the influence which the British name and character have acquired for themselves in that part of the world."

Hitherto our missionaries have enjoyed unrestricted liberty in discharging their ministerial duties, and with the arrangements contemplated in these official documents there is no strong ground to apprehend that their sacred rights will hereafter be infringed.

In the Christian discretion, no less than in the fidelity and zeal of their devoted brethren, the directors entertain a confident satisfaction; beneath the trials and anxieties inseparable from their present position, they cherish towards them the most affectionate sympathy: and if, in violation of the treaty, their liberty should be invaded, or their labors interrupted even for an hour, the directors will promptly seek that redress from the government of our country which it is solemnly pledged to secure.

It will be also additionally encouraging

to the friends of Protestant missions to be assured that the Popery of France has obtained no favor in the eyes of the people, whose territory it has invaded, and whose liberty it has assailed. "There are now," writes one of our missionaries in September last, "only two priests in this group of islands, and they were here before our arrival (two years since). They have a few adherents from Chili, Ireland, &c., but I cannot learn that they have yet made one convert to their system from among the natives. When we came into the islands it was common to write and speak against the Papists. This state of things no longer exists; and the experience of twenty years convinces me that under the altered system the priests will have much fewer converts than they would have if 'no Popery' were ever ringing in their ears. Popery, left to its own working, will, I think, never prevail in these islands. The people have in their hands, and in their heads too, *the Bible*; and you know, dear brethren, as well as I do, that *the Bible and Popery can never co-exist*. Popery, moreover, in the view and opinion of the Tahitians, approximates so closely to their old worship of *Oro*, that they always speak of the system of the priests as being *idolatrous*."

With devout thankfulness to the God of missions, the directors have received these gratifying statements; and with similar emotions they will, doubtless, be received by their friends and constituents. Hitherto, He whom they aim to honor has defeated the designs of antichrist, and made it evident that the Bible, with the faithful preaching of its glorious truths, is the best antidote to the errors and superstitions of Catholicism. Let British Christians cease not earnestly to pray that His Holy Spirit may be abundantly granted to the churches of Tahiti; that while still assailed by the insidious arts and alluring superstitions of Romanism, they may continue to hold fast that form of sound doctrine which they have been taught; and that, amidst the no less dangerous influence of seductive manners, and licentious practices, they may keep themselves unspotted from the world, and adorn the doctrine of God their Savior.

When the Jesuit missionaries made their first unwelcome visit to Tahiti, the directors expressed their strongest hope and desire that their brethren, in opposing the influence of Popery, would *carefully maintain their consistency as Protestants—never become the advocates of force, much less of persecution, for the purpose of upholding the interests of religion, nor employ any other means in the defence and propagation of the gospel than those which*

their Divine Master has prescribed and sanctioned. In renewing these counsels, which have proved safe in the exact proportion in which they have been applied, the directors feel assured of the cordial concurrence of every enlightened friend of the Society ; and confiding in the omnipotence of truth, and the promised blessing of its Divine Author, without fear they await the issue of the conflict.—*Miss. Mag. & Chron.*, (Eng.)

Biography of Bartimeus or Puaaiki.

The subject of the following biographical notice was a native of one of the Sandwich Islands. He made a profession of religion in 1825, and though blind, became somewhat eminent both for his piety and usefulness as a preacher. Before he made a public profession of his faith in Christ, he is represented as having been "uniformly humble, devout, pure and upright."

The following description of his character is taken from the *Missionary Herald* of May, 1844.

Bartimeus, whose former name was Puaaiki, has often been mentioned in the journals of the mission. He was among its earliest and richest fruits. He was a poor blind man, when the light of the gospel first beamed upon his darkened mind, though he afterwards partially recovered his sight. By much perseverance he learned to read ; but, owing to the great dimness of his sight, this acquisition was of but little use to him. It was almost entirely through the sense of hearing, that he treasured up in his mind nearly the whole of the scriptures. He seemed to be endowed with a remarkable memory, as a substitute, in some measure, for the sense of sight. He was more than thirty years old before he knew that such a book as the Bible existed ; and yet he afterwards became more familiar with its contents than any person I ever knew. He commenced storing his memory with the word of God long before the Bible was translated into his native tongue. A text from which he heard a missionary preach, seldom escaped him. He could repeat it many years after, with the chapter and verse, and often also a large part of the discourse. When portions of the Bible began to be published in his own language, he would request his wife and others to read to him. In this way he secured the precious treasure, as fast as it was published, in a language which he understood. And so accurate

was his memory that he would sometimes quote, in his addresses to the people, different editions of the New Testament, as changes were made in the translation from time to time. He would first tell how the passage stood in the old edition, then in the new, so that those who had the different editions might recognize the passage.

I was never so deeply impressed with the extent and accuracy of his knowledge of the scriptures, as I was a few months ago, while attending a protracted meeting in this place. He was called upon, with only a few hours' notice, to preach at an evening service. His mind was strongly excited in view of the condition of the impenitent, and of the overwhelming destruction which must finally overtake the wicked. He selected for his text a part of Jeremiah, iv. 13 : "Behold, he shall come up as clouds, and his chariots shall be as a whirlwind." While listening to this discourse, I was forcibly struck with the remark of the apostle, "Knowing, therefore, the terror of the Lord, we persuade men." The final overthrow and destruction of the wicked was the subject. Bartimeus exhibited the terror of the Lord with great energy and pathos, interspersing his remarks with frequent quotations from scripture, always naming chapter and verse. He referred to a large number of passages in which the image of a whirlwind was introduced as an object of dread. We were all surprised to find that this terrific image is so often used in the Bible ; and how this poor blind man, on the spur of the moment, never having used a concordance or a reference Bible in his life, could refer to so many pertinent passages, was quite a mystery to us. His remarks were original and deeply impressive. He secured the undivided attention of the audience for forty or fifty minutes, although, owing to his extreme modesty, he occupied the floor of the house instead of the pulpit. The following was one of his illustrations. "You have all heard," he said, "of the cars propelled by steam in America, with what speed they go, and how they overwhelm all before them. Thus will the wicked be overwhelmed by the chariots of Jehovah." The whole discourse exhibited deep feeling, and the speaker often rose to a high degree of eloquence.

A remarkable memory was not the only thing for which Bartimeus was distinguished. He had a sound judgment and much native good sense. He was thoroughly acquainted with the Hawaiian mind, and knew how to act upon it with effect and success. But what was more than all, he was deeply interested in the cause of the Savior. He seemed to carry about with

him, wherever he went, the same warm heart and devoted spirit. Although he was trained up in heathenism, and although he was surrounded, in after life, with much that was low and polluting, his character was without a stain from the time he united with the church to his death. He was always the same humble, devout, consistent disciple. His acquisitions show that indolence, the prevailing sin of the land, was not his sin; he was always acquiring or imparting knowledge. Every good work was sure of his prayers and co-operation. Although ignorant of science himself, his influence in favor of schools was very great. He was always ready to lend his assistance by exhorting the children, and by giving advice in the management of schools.

But what distinguished him, perhaps, more than any thing else, was his unfeigned meekness and humility,—a trait

of character not always found in Hawaiian Christians. He was never forward or obtrusive, but always retiring. He never aspired to show, or elegance in dress, but always appeared in a plain garb. Although greatly respected and much noticed, both by missionaries and by his own countrymen, he always had a low opinion of himself. He was far from trusting to his own works, although remarkably consistent in his deportment, and active in his Master's service. When near his last end, I asked him how he felt in view of death. He replied, with much feeling, "I fear I am not prepared; my sins are very great." I referred him to Jesus, the friend of sinners. He replied, "Yes; there is my only hope." He soon became insensible, and, after a few hours, ceased to breathe. "Blessed are the dead who die in the Lord."

American Baptist Board of Foreign Missions.

Finances.

The Annual Report presented by the Acting Board to the General Convention states the present debt to be \$27,018. This sum has been accumulating for three years. Had the receipts of the Treasury been, each year, what they were the last, the debt would not have accrued. But the liability exists. In addition to this, the growth of our missionary operations makes an increased expenditure inevitable. The Acting Board has, therefore, to provide both for the payment of the debt, and for this expanding missionary action. SEVENTY THOUSAND DOLLARS is the least sum that will sustain our missions at their present point. This would require that the receipts during the current year exceed those of the past by \$18,000. That is, provided the funds are increased only \$18,000, the debt must remain the same, and no additional missionaries can be sent out. Should less be contributed, a most injurious retrenchment must be entered upon.

The last we cannot expect. Our hope is sanguine that there will be a large increase. The facts on which we ground

such an expectation are of the most encouraging character. Several of the wealthier churches the last year came up to this work with redoubled energy. It is evident that the pastors of the churches have taken this work into their own hands. Wherever that has been the case, the results have been most encouraging. Not a few have exceeded their own expectations; and they invariably testify that the effort has not, as was apprehended, interfered with their other appropriate duties. One pastor, whose church has trebled their usual contributions, asserts that he has found it not only practicable to discharge this duty in connexion with his others, but every way agreeable to his feelings and favorable to his office as pastor. If the pastors generally will accomplish during the present year what several did the last, the Board will be freed from all embarrassment.

Again, one year ago, only a single individual had assumed the support of a missionary, by paying annually the sum of \$400. During the year two others gave pledges to that effect. At the late meeting at Philadelphia, twelve additional names

were given on condition that twenty in all should be received. We confidently believe that there are five more who will assume this expense. This will secure to the Board \$8000. We affectionately ask our wealthy friends, whom God is blessing with the ability to engage in such a beneficial work, to fill up the blanks that remain.

One hundred dollars annually, supports a native preacher. The number of those who assume this responsibility is, also, increasing. Several who have been in the habit, hitherto, of contributing annually twenty-five or fifty dollars, have pledged, so long as God shall prosper them, one hundred dollars,—the sum necessary to support a native preacher. Are there not a greater number of pastors who are prepared to set the example to their churches? Are there not many young and enterprising business men, who appreciate the cause in which we are engaged, and who wish to enjoy the luxury of doing good to their benighted and degraded fellow-men?

In a word, let every pastor ask himself the question, Have I presented to the people of my charge the claims of the heathen and enforced them as I ought? Let us *all* answer the question in the fear of God, Am I contributing what I ought, to send the gospel to the heathen? These, brethren, are serious questions. They should be met, with minds not only deeply imbued with the love of Christ, but with a solemn apprehension of the retributions of eternity. The heathen are hasting thither, and so are we. It will be an unspeakable privilege to hear the Son of Man say, *Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.*

Missionary Map of China.

A Map of China for the use of those who wish geographical assistance in examining the operations of the missionaries in that Empire, and specially for the use of pastors at the monthly concert, has recently been published by Isaac Tompkins, No. 11 Cornhill, Boston. The map is well

adapted to accomplish the object for which it has been got up. The lettering, &c., is exceedingly distinct, so that it may be seen by several hundreds of persons. We recommend it to the patronage of the public.

Pastors may now be supplied with a map of the world, on which are distinctly marked all of the missionary stations of this Board; also with a map of Burmah, Siam and Assam; and of China. These three maps ought to be in every pastor's study, or in every vestry. Will not the children of the Sabbath schools make to their pastor a present of one or all of these maps?

*The amount of Moneys received from the several States by the Treasurer of the Am. Bap. Board of For. Miss., from April 1, 1843, to April 1, 1844.**

Maine,	\$3419,93
New Hampshire,	1108,01
Vermont,	1068,95
Massachusetts,	13,977,75
Rhode Island,	3446,39
Connecticut,	3684,42
New York,	13,236,82
New Jersey,	1564,97
Pennsylvania,	2976,20
Delaware,	157,35
Maryland,	1466,57
District of Columbia,	441,62
Virginia,	4650,23
North Carolina,	268,61
South Carolina,	2550,09
Georgia,	3305,42
Alabama,	250,62
Mississippi,	469,27
Tennessee,	2,50
Kentucky,	1327,90
Ohio,	1308,52
Indiana,	136,83
Illinois,	536,14
Missouri,	105,11
Michigan,	167,25
Iowa,	5,11
Wisconsin,	7,25
Florida,	50,00

* As the above table does not include sums received *during* the month of April, it does not fully exhibit the recent increase in the contributions of some of the States. The city of Philadelphia paid into the treasury during the month of April \$4160,42, more by \$1189,22 than the whole State contributed the past fiscal year of the Board. This will, of course, appear in the financial table of next year.

Intelligence from the Missions.

GREECE.—Mr. and Mrs. Arnold, and Miss Waldo, have safely arrived at Corfu. They had, in general, an agreeable passage, and speak in unqualified terms of the kindness of the captain and fellow passengers. They met with a hearty welcome to Corfu, not only from Mrs. Dickson, but from many others.

Mr. Buel has left Malta and is now at the Piræus, near Athens.

GERMANY.—Recent letters from Mr. Oncken represent the cause of truth as steadily advancing in Germany and Denmark. Though the brethren are experiencing general opposition, its violence and directness are less than formerly. There are frequent additions to the churches.

WEST AFRICA.—A letter just received from Mr. Crocker, dated Gallinas, Coast of Africa, Feb. 16, informs us, that after a safe, though somewhat boisterous passage, he has reached within 150 miles of Edina,—the place of his destination. The health of himself and wife, together with that of the other missionaries who were in their company, was good. He records the mercies of God, and is cheerful in view of his missionary prospects.

☞ Since the above was in type, the painful intelligence has been received of the death of Mr. Crocker. He reached Monrovia Saturday, the 23d, preached on the Sabbath, and died at 6 o'clock, P. M., on Monday. His death was occasioned by hemorrhage.

TELOGOOS.—Letters have been received of general encouragement, except the feeble, and apparently declining health of Mr. Van Husen.

ASSAM.—Missionaries in health, and appealing, in a most urgent and affecting manner, for a reinforcement of missionaries.

MERGUI.—A special divine blessing is still resting on that mission. Mr. and Mrs. Brayton have returned to the station. Her health is much improved.

CHINA.—Dr. Macgowan has located himself at Ningpo, and is actively em-

ployed both as a physician and in imparting to the natives a knowledge of Christ.

OJIBWAS.—We are sorry to learn, by letter from Mr. Bingham, that Miss Harriet H. Morse, teacher of the school at that station, is, if alive, dangerously ill. The school under the care of Miss M. has been, for several months, in a flourishing condition.

Donations,

FROM APRIL 1 TO MAY 1,* 1844.

Canada.

Eaton, Bap. ch., per Enos Alger, 13,00

Maine.

Eastport, Bap. ch., per Charles H. Hayden, 40,00

Bangor, 1st Bap. ch. and soc., per Rev. J. Chaplin, as follows:

Mon. con. 32,44

Fem. Miss. Soc. 12,00

Juv. Miss. Soc., for Greek school under the direction of Mr. and Mrs. Buel, 12,00

— 56,44

Dexter, Levi Morrill 35,00

Lincoln Co. For. Miss. Soc.,

Samuel Libby tr., per Rev.

Amariah Kalkock, 10,00

Saco, Bap. ch. and soc., quarterly col., per Rev. Alfred Coburn, 29,70

— 171,14

New Hampshire.

Kingston, Elbridge G. Dalton 3,00

Massachusetts.

Nantucket, Rev. Joseph B.

Brown 5,00

Mrs. Lydia J. Brown 5,00

— 10,00

Beverly, 1st Bap. ch. and soc.,

per Rev. C. W. Flanders, 25,00

Barnstable, 3d Bap. ch. and soc.,

per Rev. Mr. Fly, 25,00

Roxbury, Bap. ch. and soc., per

Rev. Mr. Caldicott, as follows:

Mon. con. for the year 113,69

Ladies annual sub. 75,00

Gentlemen's do. do. 207,36

Juv. Fem. M. Soc., for

support of one of Mr.

Binney's pupils, 25,00

Gardner Colby, for sup-

port of Dr. Judson, 400,00

William White 100,00

— 921,05

Neponset, Bap. ch. and soc., per

Jacob Bacon, 16,57

* Moneys received at the late meeting of the Convention, will be acknowledged in the July Magazine, at the close of the Annual Report.

do., Rev. Horace Seaver	5,00	
Mrs. Louisa L. Seaver	5,00	
	—	10,00
		26,57
Boston, Friend St. Sab. school and cong., per Rev. William Howe,		7,00
do., South Bap. ch. and cong., per Mr. Rich,		7,25
do., members of Federal St. ch. and cong., as follows:		
Richard Fletcher	100,00	
William Reynolds	100,00	
A friend to missions	50,00	
	—	250,00
do., Bowdoin Square Bap. ch. and cong., mon. con. for April, per Wm. Blake,		50,00
do., Charles St. Bap. ch. and cong., mon. con. for April, per Dr. Sharp,		10,75
Cambridge, 1st Bap. Juv. M. Soc. connected with the Sab. school, for support of a scholar at Edina, Africa, per Henry R. Glover,		10,74
Mrs. Freeman, towards support of Mrs. Wade,		20,00
Levi Farwell	250,00	
Mrs. Prudence Farwell	500,00	
George Cummings	100,00	
Mrs. E. Cobb	50,00	
J. A. Holmes	15,00	
William Brown	12,00	
Josiah Hovey	10,00	
William B. Hovey, towards support of Mrs. Wade,		10,00
Wm. W. Munroe	10,00	
Robert Fuller	4,00	
J. Gouch	5,00	
Miss Catharine Stone	5,00	
Philip Nutting	5,00	
Josiah Hovey	2,00	
James Thayer	1,00	
A friend	2,50	
E. Valentine	1,00	
Mrs. Howe	1,00	
Monthly collections	33,48	
General do.	33,15	
per Geo. Cummings,	—	1080,87
do., 2d Bap. ch. and cong., per Rev. Mr. Leverett,		17,00
West Cambridge, Bap. ch. and soc., avails of missionary box, per Rev. T. C. Tingley,		5,32
Dedham, Miss Eliza Jameson		10,00
Medfield, per Rev. W. D. Phillips, as follows:		
Miss Sarah Smith	5,00	
Miss Jemima Smith	2,00	
J. Phillips	1,00	
Mrs. L. Johnson	,90	
Two individuals	2,50	
	—	11,40
Lowell, Rev. John G. Naylor		5,00
Worcester, a friend, per Rev. S. B. Swain,		5,00
Haverhill, 1st Bap. ch. and cong., per Rev. A. S. Train,		258,63
Westboro', Bap. ch. and cong., per L. G. Stevens,		10,65
Edgartown, do. do. do., per Rev. Abner Webb,		24,54
	—	2761,08

Rhode Island.

Providence, Junior Class of Brown University, per James M. Symonds,		20,00
Rhode Island Baptist State Convention, V. J. Bates tr., as follows:		
Providence, 1st Bap. ch. and soc., balance of annual sub. for 1843,		227,50
do., do. do. do., mon. con. for April,		44,78
do., do. do., Sabbath school, Richard E. Eddy superintendent,		12,00
do., do. do., Fem. Foreign Miss. Soc., Mrs. Sarah Bolles tr.,		10,65
do., Pine St. Ladies' For. Miss. Soc., Miss Eliza G. Gale sec.		103,02
Warwick and Coventry, Bap. ch., per Rev. E. K. Fuller,		19,00
Warren, as follows:		
Col. at mon. con.		18,28
Ladies, for scholarship in High school at Maulmain,		25,00
Rev. Josiah P. Tustin		25,00
Thomas Munroe		2,00
Hannah Munroe		10,00
	—	80,23
Newport, 1st Bap. ch., mon. con., per Rev. Joseph Smith,		6,00
Valley Falls, Bap. ch., mon. con.,		31,00
do. do., Bap Sab. school, to aid Sab. school in Burmah under Mr. Brayton, per H. Marchant,		10,00
	—	544,23
	—	564,23

Connecticut.

Hartford, a lady, for support of a Karen teacher, per Rev. Jacob Knapp,		5,00
Waterford, 2d Bap. ch. and soc.		71,00
Montville, Bap. ch. and soc.		24,10
do., Union do. do.		22,50
Lebanon, as follows:		
Bap. ch. and soc.		48,87
Fem. Mite Soc.		14,13
Joseph Corey, to be expended by Mr. Wade,		5,00
	—	68,00
Norwich, Central Bap. ch. and soc.		119,00
do., do. do. Fem. Benev. Soc.		25,00
do., do. do., mon. con.,		20,00
Preston city, Bap. ch. and soc.		75,15
Jewett city, do. do. do.		34,00
Parkersville, do. do. do.		32,52
Voluntown, do. do. do.		32,52
	—	523,79
	—	528,79

<i>New York.</i>	
Buffalo, Washington St. Bap. ch., per Rev. A. Maclay,	66,47
New York city, Tabernacle Bap. Young Men's For. and Dom. Miss. Soc.	60,00
do. do. do., do. Sab. school, for Mrs. Wade's school,	38,20
do. do. do., do. For. Miss. Soc.	73,76
per Wm. Colgate,	238,43
Rochester, 2d Bap. Fem. M. Soc., for support of two children at Tavoy Mission,	60,00
do., L. R.	5,00
Bergen, Sally Cushing per Wm. N. Sage,	5,00
	70,00
	308,43
<i>New Jersey.</i>	
Patterson, Bap. ch. and soc., per John McKerven,	18,58
<i>Virginia.</i>	
Virginia Bap. For. Miss. Soc., A. G. Wortham tr.,	165,84
<i>Alabama.</i>	
Brooklyn, A. McIver, per Mrs. E. C. Allen,	8,65
<i>Kentucky.</i>	
Georgetown, Bap. ch., mon. con. for eight months,	15,37
do., do. do., for testaments for heathen children,	3,00
per Rev. Dr. Malcom.	18,37
Covington, Bap. ch., A. M. Pax- ton tr., per Rev. J. Stevens, agent of the Board,	15,95
	34,32
<i>Ohio.</i>	
Granville, Bap. ch., part of Ju- bilee col., S. Pelman tr.,	20,53
do. College, Adelphi Soc.	2,13
do. do., For. Miss. Soc., P. P. Kennedy tr.,	7,76
Alexandria, Mrs. E. Bennett	,50
Columbus Association, sub. and col. after sermon	25,77
Columbus, Bap. ch.	2,83
Chesterville, do. do.	5,50
Rev. E. Going	10,00
J. M. Bruce	,50
Cincinnati, 1st Bap. ch.	14,54
do., Ninth St. Bap. ch., mon. con., J. W. Shepard tr.,	34,24
Cheviot, Bap. ch., D. E. Stat- ham tr.,	22,51
East Fork Association	8,66
Lebanon, Bap. ch., (with gold ring.)	13,06
do., Miss Lucinda Danbery	3,00
do., Mrs. Payne	3,00
do., Mrs. S. M. Suydam	2,50
do., Mrs. A. L. Robert	2,00
do., Juv. Miss Soc., Mrs. Rob- ert tr.,	3,25
Middletown, Bap. ch.	3,17
Franklin, do. do.	1,03
do., Mrs. Mary V. Schenck	1,00
do., Miss Lucy H. Schenck	3,00
Duck Creek, Bap. ch.	7,25
Centerville, do. do.	8,00

Dayton, col. and sub.	7,62
do., Young People's For. M. Soc., J. H. Thomas tr.	6,00
do., mon. con., J. N. F. Bea- ver tr.,	8,34
Springfield, Bap. ch.	11,95
Jefferson, do. do.	,72
New Carlisle	,35
Troy, Bap. ch.	5,15
Lockland, Bap. ch., mon. con., Ohio For. Miss. and Bible Soc., J. B. Wheaton tr.,	4,00
Bethel, Z. Riley, per Rev. J. Stevens, agent of the Board,	50,00
	1,00
	301,06

<i>Indiana.</i>	
Indiana For. Miss. Soc., per H. Bradley,	100,00
Wilmington, Bap. ch.	,91
Aurora, do. do.	1,74
Lawrensburg, do. do.	2,37
Manchester, Silas Wicks	4,00
do., Miss Martha Wicks per Rev. J. Stevens, agent of the Board,	2,00
	111,02

<i>Illinois.</i>	
Tremont, Rev. Issac Merriam, per John Putnam,	2,00

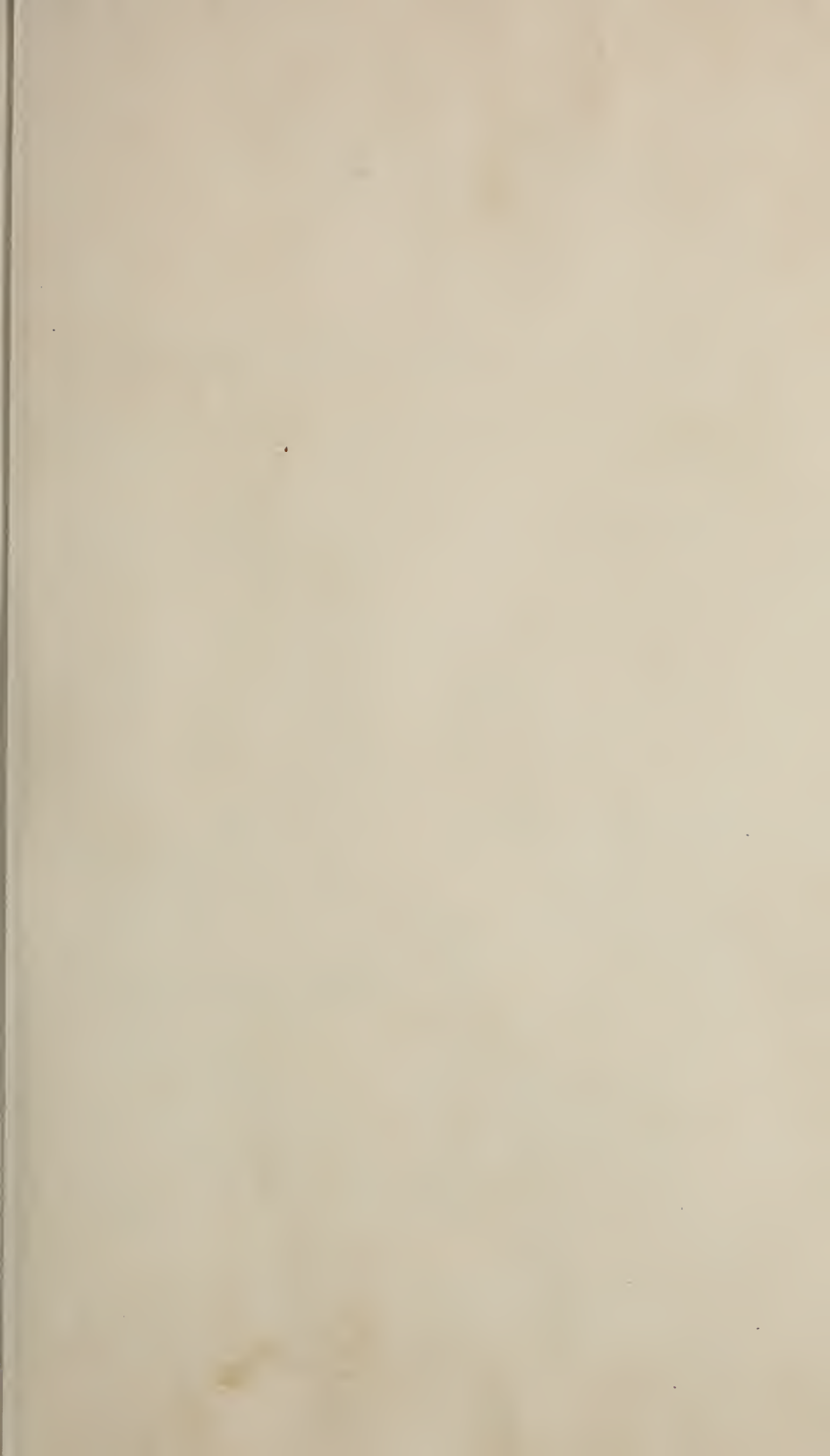
<i>Legacy.</i>	
Metinicus Island, Me., a friend, deceased, per John McCree,	15,00
	5006,14

BOXES OF CLOTHING, &c.,

From Jan. 1, to April 15, 1844.

N. H., Concord, from a few friends, per E. Worth, for Miss H. H. Morse, Ojibwa Mission, a package of clo- thing, &c.	
Mass., Brookline, from female friends of the Bap. ch., per Rev. Mr. Shailer, for Miss E. S. Morse, Cherokee Mis- sion, a box of clothing and dry goods.	
do., Boston, from —, per Mr. Wood, for Rev. F. Mason, a box of dry goods and clothing,	43,20
do., do., from Baldwin Place ch. and soc., per Mr. Chipman, for Cherokee Mission, a package of hymn books.	
do., do., per Rev. S. F. Smith, of New- ton, a box of clothing for Rev. A. Bingham, Sault de Ste. Marie. (Value unknown.)	
Conn., Willington, from friends, per Mr. Jonathan Weston, a box of clo- thing, &c., for Rev. J. H. Vinton, Maulmain,	49,15
N. Y., New York city, from friends, per Dr. Devan, for Mrs. Vinton, a parcel containing sundries, about	5,00
Pa., Slateford, from Samuel Taylor, for distribution, a box of school slates,	11,82
Va., Richmond, from friends, per Mrs. J. C. Keeling, for Mrs. Davenport, Siam, a box of wearing apparel and sundries,	52,50
do., do., do. do., for Rev. J. L. Shuck, China, a box of dry goods, clothing, &c.,	91,00

H. LINCOLN, Treasurer.

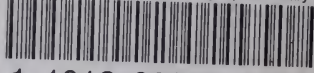


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